Tantroktam Devi Suktam

Ref: Google Gemini

Tantroktam Devi Suktam (also known as the *Aparajita Stuti*) from the 5th chapter of the *Durga Saptashati* is one of the most profound hymns in Vedic literature.

It beautifully captures the omnipresence of the Divine Mother, recognizing her not just in "glory," but in every human attribute—from intelligence and peace to hunger and even delusion.

Introduction: The Radiance of the Omnipresent Mother

The **Tantroktam Devi Suktam** occurs during a pivotal moment in the *Devi Mahatmyam*. The gods, oppressed by the demons Shumbha and Nishumbha, gather in the Himalayas to seek help from the Supreme Goddess. Unlike other hymns that focus on her physical weapons, this Suktam focuses on her **Vibhuti** (divine manifestations) within all living beings.

The recurring refrain, *"Namastasyai Namastasyai Namastasyai Namo Namah,"* emphasizes the triple nature of reality and the complete surrender of the devotee. It suggests that the Goddess is not a distant deity, but the very energy (**Shakti**) that allows us to breathe, think, and exist.

The Shlokas: Devanagari & English Translation

While the full hymn contains more verses, the heart of the Suktam lies in the "Yaa Devi" sequence. Here are the primary shlokas:

The Universal Salute

नमो देव्यै महादेव्यै शिवायै सततं नमः ।

नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥१॥

Salutations to the Devi, to the Mahadevi. Salutations always to Her who is auspicious. Salutations to Her who is the primordial cause and the sustaining power; with self-control, we bow to Her.

The All-Pervading Presence

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२॥

To the Devi who in all beings is called Vishnumaya (the divine illusion); salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु चेतनेत्यभिधीयते ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥३॥

To the Devi who in all beings is termed as Consciousness; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥४॥

To the Devi who abides in all beings in the form of Intelligence; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥५॥

To the Devi who abides in all beings in the form of Sleep; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥६॥

To the Devi who abides in all beings in the form of Hunger; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु छायारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥७॥

To the Devi who abides in all beings in the form of Shadow (Reflection); salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥८॥

To the Devi who abides in all beings in the form of Power/Energy; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥९॥

To the Devi who abides in all beings in the form of Thirst/Desire; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१०॥

To the Devi who abides in all beings in the form of Forgiveness; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु लज्जारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥११॥

To the Devi who abides in all beings in the form of Modesty; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१२॥

To the Devi who abides in all beings in the form of Peace; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१३॥

To the Devi who abides in all beings in the form of Faith; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१४॥

To the Devi who abides in all beings in the form of Beauty/Lustre; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१५॥

To the Devi who abides in all beings in the form of Prosperity/Good Fortune; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१६॥

To the Devi who abides in all beings in the form of Activity/Vocation; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१७॥

To the Devi who abides in all beings in the form of Memory; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु दयारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१८॥

To the Devi who abides in all beings in the form of Compassion; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१९॥

To the Devi who abides in all beings in the form of Contentment; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२०॥

To the Devi who abides in all beings in the form of Mother; salutations to Her, salutations to Her, salutations to Her, again and again.

या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२१॥

To the Devi who abides in all beings in the form of Error/Delusion; salutations to Her, salutations to Her, salutations to Her, again and again.

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या ।
भूतेषु सततं तस्यै व्याप्तिदेव्यै नमो नमः ॥

Indriyaanaam Adhishthaatri Bhootaanaam Chaakhileshu Yaa |
Bhooteshu Satatam Tasyai Vyaaptidevy Namo Namah ||

Translation:

To that Goddess who is the presiding deity of all the senses, who pervades all beings at all times — Salutations again and again to that all-pervading Devi.

Conclusion: The Unity of Existence

The **Tantroktam Devi Suktam** is a spiritual masterpiece because it refuses to see the world as "sacred" versus "profane." By identifying the Goddess even within *Bhranti* (delusion) and *Kshudha* (hunger), it teaches the devotee that everything is a play of Divine Energy.

Reciting these 21 shlokas is not merely an act of worship, but an exercise in mindfulness—recognizing the Divine in our thoughts, our hunger, our memories, and our mistakes. It concludes by reminding us that the same power that governs the cosmos is the very same power residing within the human heart.

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Ref: ClaudeAI

Tantroktam Devi Suktam

From Devi Mahatmyam (Durga Saptashati)

Introduction

The Tantroktam Devi Suktam is one of the most celebrated and spiritually luminous hymns in the entire corpus of Sanskrit devotional literature. It forms part of the Devi Mahatmyam, also known as the Durga Saptashati or Chandi Patha, which is the 81st to 93rd chapter of the Markandeya Purana. The Devi Mahatmyam consists of 700 shlokas and is divided into three charitas — Prathama Charita, Madhyama Charita, and Uttama Charita — glorifying the supreme power of the Divine Mother in her various forms.

The Tantroktam Devi Suktam appears in the Uttama Charita, specifically in the 11th Chapter, known as Narayani Stuti. After the great battle in which the Goddess destroys the demon Shumbha, the gods rejoice and offer this magnificent hymn to the Divine Mother. The hymn is called "Tantrokta" because it originates from the Tantric tradition, and "Devi Suktam" because it is a hymn — a Suktam — in praise of the Goddess.

The most famous and repeatedly chanted portion of this hymn begins with the refrain:
"Yaa Devi Sarva Bhooteshu..."
This refrain is the golden thread that runs through all 21 shlokas, each shloka identifying the Goddess with a different Shakti — a divine power or quality — that She manifests in all living beings. From Consciousness to Beauty, from Sleep to Hunger, from Compassion to Intelligence — the hymn declares that every power, every quality, every faculty that exists in all creatures is nothing but a manifestation of the one Supreme Goddess.

This Suktam is chanted during Durga Puja, Navaratri, and other sacred occasions. Its philosophical depth is extraordinary — it is at once a profound Advaitic declaration of the all-pervasiveness of the Divine Mother, and a deeply moving devotional offering at Her lotus feet. Each shloka ends with the words "Namastasyai Namastasyai Namastasyai Namo Namah" — a triple salutation of surrender and reverence.

The 21 Shlokas — Devanagari Text with English Translation

Shloka 1
या देवी सर्वभूतेषु चेतनेत्यभिधीयते ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Chetanetyabhidheeyate |
Namastasyai Namastasyai Namastasyai Namo Namah ||

Translation:
To that Goddess who dwells in all beings in the form of Consciousness (Chetana) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 2
या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Buddhiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Intelligence (Buddhi) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 3
या देवी सर्वभूतेषु निद्रारूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Nidraaroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Sleep (Nidra) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 4
या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Kshudharoopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Hunger (Kshudha) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 5
या देवी सर्वभूतेषु छायारूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Chhaayaroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Shadow / Reflection (Chhaya) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 6
या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Shaktiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Power / Energy (Shakti) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 7
या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

Yaa Devi Sarva Bhooteshu Trishnaroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Thirst / Desire (Trishna) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.p
Shloka 8
या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Kshaantiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Forgiveness / Forbearance (Kshanti) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 9
या देवी सर्वभूतेषु जातिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Jaatiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Species / Race / Genus (Jaati) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 10
या देवी सर्वभूतेषु लज्जारूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Lajjaroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Modesty / Shame (Lajja) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 11
या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Shaantiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Peace (Shanti) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 12
या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Shraddhaaroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||

Translation:
To that Goddess who dwells in all beings in the form of Faith / Reverence (Shraddha) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 13
या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Kaantiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Lustre / Radiance / Beauty (Kanti) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 14
या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Lakshmiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Prosperity / Auspiciousness (Lakshmi) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 15
या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Vrittiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Activity / Occupation / Tendency (Vritti) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 16
या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Smritiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Memory (Smriti) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 17
या देवी सर्वभूतेषु दयारूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Dayaroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Compassion (Daya) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 18
या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Tushtiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Contentment / Satisfaction (Tushti) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 19
या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Maatroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of the Mother (Matru) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 20
या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
Yaa Devi Sarva Bhooteshu Bhraantiroopena Samsthitaa |
Namastasyai Namastasyai Namastasyai Namo Namah ||
Translation:
To that Goddess who dwells in all beings in the form of Delusion / Confusion (Bhranti) — Salutations to Her, Salutations to Her, Salutations to Her, again and again.

Shloka 21
इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या ।
भूतेषु सततं तस्यै व्याप्तिदेव्यै नमो नमः ॥
Indriyaanaam Adhishthaaatri Bhootaanaam Chaakhileshu Yaa |
Bhooteshu Satatam Tasyai Vyaaptidevy Namo Namah ||
Translation:
To that Goddess who is the presiding deity of all the senses, who pervades all beings at all times — Salutations again and again to that all-pervading Devi.

Conclusion

The Tantroktam Devi Suktam is not merely a hymn — it is a complete philosophy of the Divine condensed into 21 shlokas. Its greatness lies in its profound vision: the Goddess is not worshipped as a distant deity in a temple alone, but is recognised as the indwelling Shakti in every living being, in every moment, in every experience.

When we are conscious — She is there as Chetana. When we think — She is there as Buddhi. When we sleep — She is there as Nidra. When we hunger — She is there as Kshudha. When we love — She is there as Daya. When we forget — She is there as Bhranti. There is no state, no faculty, no experience — however ordinary or extraordinary — that is not Her manifestation.

This is the deepest teaching of Shakta philosophy — that the entire universe, from the highest spiritual experience to the most basic biological function, is a play of the Divine Mother's Shakti. Nothing is outside Her. Nothing is apart from Her. She is the one reality appearing as the many.

The triple salutation "Namastasyai Namastasyai Namastasyai Namo Namah" at the end of each shloka is deeply significant. The threefold bow represents surrender of body, mind, and soul — the three instruments of human existence — at the feet of the Mother. "Namo Namah" — the salutation goes on and on, endlessly, because Her glory is endless.

For the sincere devotee, the regular chanting of this Suktam becomes a transformative sadhana. It gradually dissolves the illusion that separates us from the Divine, and awakens the recognition that the Goddess is not just "out there" — She is the very breath within us, the awareness behind our eyes, the love in our hearts.

May the Divine Mother, who is worshipped in this glorious hymn, bestow Her grace upon all who chant Her names with devotion.
॥ या देवी सर्वभूतेषु... नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

This essay is based on the Tantroktam Devi Suktam from the 11th Chapter of Devi Mahatmyam (Durga Saptashati), part of the Markandeya Purana.

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Ref: Wikipedia

Devi Suktam (Chandipatha)

The ***Devisuktam*** (Sanskrit: देवीसूक्तम्), also popularly called as the ***Tamtroktadevisuktam*** (तंत्रोक्तदेवीसूक्तम्), is a hymnal text that occurs in the 5th chapter of the *Devimahatmyam* (देवीमाहात्म्यम्), also known as *Durgasaptashati* (दुर्गासप्तशती).[1] The *Devimahatmyam*, in turn, forms a part of the *Savarnikamanvantara* Section (सावर्णिकमन्वन्तर, Chapters 77 - 90) of the *Markandeyapurana* (मार्कंडेयपुराण).[2][3].

The *Devisuktam* eulogises the manifold manifestations of the fierce goddess (*Devi), Chandi* or *Durga* (दुर्गा), in her objective and subjective aspects. This hymn is very popular and is chanted every day in the Devi temples across India, during the morning and evening ritual worship. It is specially recited during the *Sarannavaratri* festival which occurs in the Gregorian months of October - November;[4] it is also recited during the *Vasantanavaratri*.

This particular *Devīsūktam* belongs to the Puranic and Tantric traditions. It is different from, and should not be confused with, the *Devīsūkta* which occurs in the 10th mandala of the *Ṛgveda*.

Text with meaning

Preamble

The Devīsūktam belongs to the 5th Chapter of the Devīmāhātmyam. In the preceding (4th) chapter, the Devī, having slain the demon *Mahiṣāsura* (महिषासुर), assures the gods that she would help them if they come to distress in the future too.

After some time, two *asura* (demon) brothers, Śuṃbha and Niśuṃbha terrorise the three worlds, usurp the offices and powers Sūrya, Caṃdra, Kubera, Yama, Varuṇa, Agni, Vāyu and other gods, and establish themselves in their steads. These gods, having been defeated and having lost their power, authority and honour, recall the assurance given by the Devī of alleviating them from their troubles. They decide to pray for her help, and arrive at the Himalayas. Having assembled there, they begin praising Her, who is also known as Aparājitā (अपराजिता) and Viṣṇumāyā (विष्णुमाया).

देवा ऊचुः॥

The gods spoke thus:

नमो देव्यै महादेव्यै शिवायै सततं नमः । नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥

namo devyai mahādevyai śivāyai satataṃ namaḥ। namaḥ prakṛtyai bhadrāyai niyatāḥ praṇatāḥ sma tām॥

"Our obeisances unto the Devī, the Great Goddess; our constant salutations to that Auspicious One; our obeisances to Her who is Nature (First Born, Primordial Cause); with humble self-restraint, we salute the Gracious One.[6]

रौद्रायै नमो नित्यायै गौर्यै धात्र्यै नमो नमः । ज्योत्स्नायै चेन्दुरूपिण्यै सुखायै सततं नमः ॥ १०॥

raudrāyai namo nityāyai gauryai dhātryai namo namaḥ। jyotsnāyai cendurūpiṇyai sukhāyai satataṃ namaḥ॥

"Our repeated obeisances to the Ferocious, Eternal and Bright One, who is the Mother & Earth; our continual obeisances to Her who is the Moon and the Moonlight, and who is Bliss.[6]

कल्याण्यै प्रणतामृद्ध्यै सिद्ध्यै कूर्म्यै नमो नमः । नैर्ऋत्यै भूभृतां लक्ष्म्यै शर्वाण्यै ते नमो नमः ॥

kalyāṇyai praṇatāmṛddhyai siddhyai kūrmyai namo namaḥ। nairṛtyai bhūbhṛtāṃ lakṣmyai śarvāṇyai te namo namaḥ॥

"Our obeisances to the ever Beneficial One, to Her who bestows abundance (of knowledge, peace, happiness, wealth), to her who is of the form of *siddhi* (success, attainment, perfection), to Her again and again who is in the form of the *śhakti* of the Kūrmadevata (a form of Vishṇu); our many salutations to Her who is also in the form of Nirṛti (the ill-gotten wealth which deludes and destroys the wicked!), to Her who is in the form of the great wealth of kings, and to her who is the consort of Śarva (Shiva). *(There is an alternate reading to this verse which replaces 'kūrmyai' with 'kurmo'.)*[6]

दुर्गायै दुर्गपारायै सारायै सर्वकारिण्यै । ख्यात्यै तथैव कृष्णायै धूम्रायै सततं नमः ॥

durgāyai durgapārāyai sārāyai sarvakāriṇyai। khyātyai tathaiva kṛṣṇāyai dhūmrāyai satataṃ namaḥ॥

"Our obeisances to Her who is invincible, incomprehensible and unassailable (Durgā), to Her who helps us cross over the difficulties (alternatively, whose limits are infinite and unknowable), to Her who is the Essence (of all), and to Her who is the Primordial Cause of everything; our continual obeisances to Her who is in the form of Renown, and who is dark and smoky (beyond human comprehension; also, the form of Kālarātri).[7]

अतिसौम्यातिरौद्रायै नतास्तस्यै नमो नमः । नमो जगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः ॥

atisaumyātiraudrāyai natāstasyai namo namaḥ। namo jagatpratiṣṭhāyai devyai kṛtyai namo namaḥ॥

"Our obeisances to Her who, at once, is extremely gentle (like the Moon or a flower) as well as extremely terrible - and we bow down to Thee again and again; our repeated salutations to Her who is the support of the universe, the Ruler, and who is the Efficient Cause (of creation, maintenance and destruction of the universe).[7]

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu viṣṇumāyeti śabditā। *namastasyai namastasyai namastasyai namo namaḥ*॥

"Our obeisances to Her, the Devī, who is called as Viṣṇumāyā (the incomprehensible power of Viṣṇu which seemingly projects Time-Space-Causality) in all beings; our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[7]

या देवी सर्वभूतेषु चेतनेत्यभिधीयते । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

***yā devī sarvabhūteṣu cetanetyabhidhīyate*। *namastasyai namastasyai namastasyai namo namaḥ*॥**

"Our obeisances to Her, the Devī, who is known as Consciousness (awareness,sentience) in all beings; our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[8]

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

***yā devī sarvabhūteṣu buddhirūpeṇa saṃsthitā*। *namastasyai namastasyai namastasyai namo namaḥ*॥**

"Our obeisances to Her, the Devī, who abides in all beings as intellect (discriminating, decisive intelligence); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[8]

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu nidrārūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as sleep (giving respite and rejuvenation); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[8]

या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu kṣudhārūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as hunger (and thirst, by implication); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[8]

या देवी सर्वभूतेषु छायारूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu chāyārūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as shadow (the individual self, which is the reflection of the Higher Self); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[9]

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu śaktirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as energy (or the powers of will, knowledge and action); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[9]

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu tṛṣṇārūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as thirst (incessant craving for sensual pleasures that bind the individuals to the world); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[9]

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu kṣāntirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as forbearance (forgiveness); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[9]

या देवी सर्वभूतेषु जातिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu jātirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as genus (breed, species, descent that distinguishes one from the other, and hence the Original Cause); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[10]

या देवी सर्वभूतेषु लज्जारूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu lajjārūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as modesty (sense of shame, shyness, knowledge of one's limitations); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[10]

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu śāntirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as peace; our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[10]

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu śraddhārūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as faith (diligence, sincerity, earnestness); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[10]

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu kāntirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as radiance (splendour, beauty which varies from being to being); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[11]

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu lakṣmīrūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as Lakṣmī (fortune; prosperity; all kinds wealth like knowledge, victory, health, fame, youthfulness, joy, bliss, liberation); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[11]

या देवी सर्वभूतेषु धृतिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu dhṛtirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as poise (courage; balance); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again. **(This verse is present only in some recensions of the text).**[11]

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu vṛttirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as activity (physical, verbal and mental actions that sustain life); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[11]

या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu smṛtirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as memory; our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[12]

या देवी सर्वभूतेषु दयारूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu dayārūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as compassion (kindness); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[12]

या देवी सर्वभूतेषु नीतिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu nītirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as morality (law; righteous conduct); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again. **(This verse is present only in some recensions of the text).**[12]

या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu tuṣṭirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as contentment (fulfillment); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[13]

या देवी सर्वभूतेषु पुष्टिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu puṣṭirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as nourishment (food); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[13] **(This verse is present only in some recensions of the text).**

या देवी सर्वभूतेषु मातृरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu mātṛrūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as the mother; our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[13]

या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

yā devī sarvabhūteṣu bhrāntirūpeṇa saṃsthitā। namastasyai namastasyai namastasyai namo namaḥ॥

"Our obeisances to Her, the Devī, who abides in all beings as delusion (that causes erroneous knowledge); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[13]

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या । भूतेषु सततं व्याप्त्यै तस्यै देव्यै नमो नमः ॥

indriyāṇāmadhiṣṭhātrī bhūtānāṃ cākhileṣu yā । bhūteṣu satataṃ vyāptyai tasyai devyai namo namaḥ ॥

"Our obeisances to Her, who is the supporting ground (and governing force) of the faculty of actions and senses (*karmendriya* and *jnānendriya*) in all beings; our many salutations to Her who pervades everything (animate and inanimate).[13]

चितिरूपेण या कृत्स्नमेतद्व्याप्य स्थिता जगत् । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

citirūpeṇa yā kṛtsnametadvyāpya sthitā jagat । namastasyai namastasyai namastasyai namo namaḥ ॥

"Our obeisances to Her, who abides in all things as Consciousness and pervades the universe (as the Self); our (bodily) salutations to Her, our (verbal) salutations to Her, our (mental) salutations to Her; our salutations again and again.[14]

स्तुता सुरैः पूर्वमभीष्टसंश्रयात्तथा सुरेन्द्रेण दिनेषु सेविता । करोतु सा नः शुभहेतुरीश्वरी शुभानि भद्राण्यभिहन्तु चापदः ॥ या साम्प्रतं चोद्धतदैत्यतापितैरस्माभिरीशा च सुरैर्नमस्यते ।या च स्मृता तत्क्षणमेव हन्ति नः सर्वापदो भक्तिविनम्रमूर्तिभिः ॥

stutā suraiḥ pūrvamabhīṣṭasaṃśrayāttathā surendreṇa dineṣu sevitā ।

karotu sā naḥ śubhaheturīśvarī śubhāni bhadrāṇyabhihantu cāpadaḥ ॥

yā sāmprataṃ coddhatadaityatāpitairasmābhirīśā ca surairnamasyate ।

yā ca smṛtā tatkṣaṇameva hanti naḥ sarvāpado bhaktivinamramūrtibhiḥ ॥

"May She who is our Ruler, She who is the Cause of all auspiciousness, She who was praised and served earlier for many days by Indra and other gods to obtain their desires, She who shatters all the perils of us gods the very moment She is remembered, annihilate our present crisis as we stand troubled by the arrogant, intoxicated *asura*s**;** may She grace us gods who bow down to Her and salute Her with devotion, may She bestow upon us all the auspicious fortunes, and put an end to our distress".[14]

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Videos

Tantroktam Devi suktam (12 min):

https://youtu.be/Wqb7mdUBi9g?si=j4GyOy3aC1h31FSg

Tantroktam Devi suktam (6 min):

https://youtu.be/mJ6c3f4ih7M?si=cGFB6nJ2uSXOS6Y_

Tantroktam Devi suktam (8 min):

https://youtu.be/Mm9YZOmAoXA?si=W1Eakt8N9Q8X9Zi2

Tantroktam Devi suktam…by Anuradha Paudwal (8 min):

https://youtu.be/VXxsaNTo9I8?si=lBj_Xk3RcVhBKw9v

Tantroktam Devi suktam..Yogradhey (4 min):

https://youtu.be/wHGyG8zSDxY?si=ezxZ1jklKDhdG7II

Tantroktam Devi suktam by Anuradha and Kavita Paudwal (7 min):

https://youtu.be/3_v9XeEdyNQ?si=59wMLC7fkUcpi7DS

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Note: At the end of this ebook, two pages are included, giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

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About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

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He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

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Dr. M. Thirumaleshwar
May 4, 2026

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